Pathway to God

(A Journal of Spiritual Life)

VOL. XI, No. 3) (April, 1977

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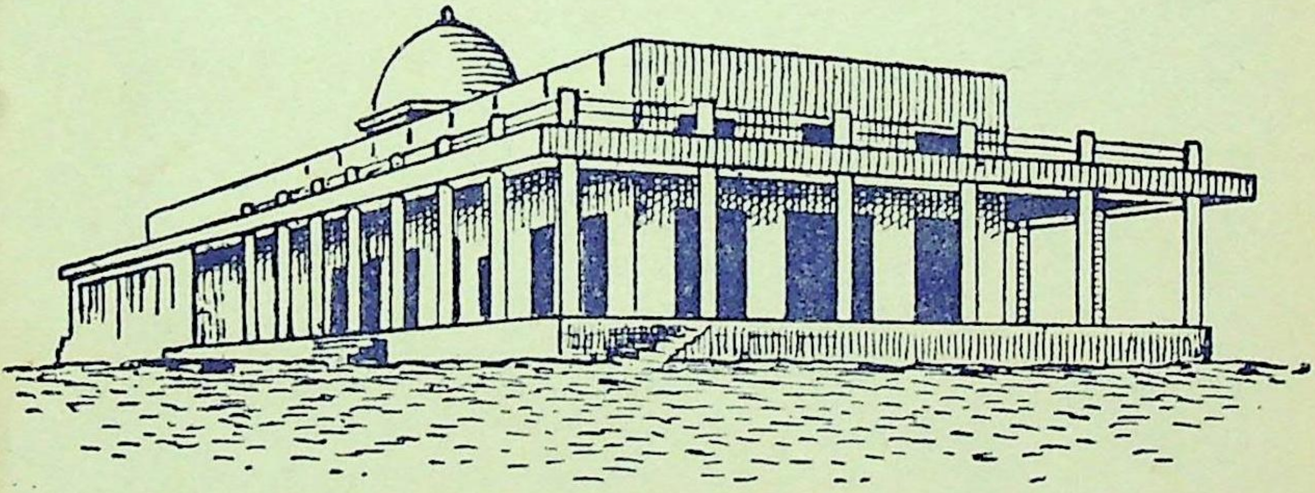

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Pathway to God

(A Journal of Spiritual Life)

Editors :
K. D. Tangod
S. G. Deshpande

Vol. XI, No. 3 **April, 1977**

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Prayer

जैसा शिष्यांतें गुरु । सर्वथा नेणे अव्हेरु ।
कीं सरितांतें सागरु । त्यजी केवीं ।।
नातरी अपत्यातें माये । सांडूनि जरी जाये ।
तरी तें कैसेंनि जिये । ऐकें कृष्णा ।।
तरी उचित काय आम्हां । जें व्यभिचरेना घर्मा ।
तें झडकरी पुरुषोत्तमा । सांगें आतां ।।

The Guru never disowns his disciples; the ocean never disowns the rivers. Oh Krishna, if the mother deserts her offspring, how can the offspring live? ..... Tell me, therefore, Oh Lord, what is desirable for me, and what is not contrary to the Dharma.

– The Jñāneśvari, II– 60,61,63.

SCRIPTURAL STATEMENTS AND THE LIVES OF SAINTS

(Editorial)

All genuine scriptural statements have a deep bearing on life; and their import can be understood only by interpreting them in the light of the lives of genuine saints, and not by rational interpretations. Many of such statements may appear to be meant for a sentimental consolation of the credulous; however, if we turn our minds to the lives of those who lived for God, we find that these statements have come true literally in their lives.

One of such celebrated statements is the verse in the Gītā, in which Lord Kṛṣṇa says:

Ananyāścintayanto mām ye janāḥ paryupāsate ।
Teṣām nityābhiyuktānām yogakṣemam vahāmyaham ॥
-IX, 22.

(I take upon Myself the responsibility of maintaining those who worship Me with one-pointed devotion and who are permanently merged in Me.)

A few illustrations from the lives of saints will enable us to see how true this statement is.

I

One of such illustrations we find in the life of Swami Vivekananda in the story of the Tāri Ghāt station, which reveals Divine Providence manifesting in the Swami's life. When the Swami was moving through India as an itinerant monk, with no belongings except a third class ticket for a station purchased for him by someone, a *Baniya* (a merchant) happened to travel in a train compartment in which the Swami was also there. Recognizing the Swami's starving condition he made merry at his expense. When the train stopped at some station the Swami, who was intensely thirsty, could not get water because he had no money to buy it, while the *Baniya* bought water and as he drank it he teased the Swami, saying, 'See here, my good man, what nice water this is ! You being a Sannyāsin, and having renounced money, cannot purchase it and so you have the pleasure of going without it. Why don't you earn money as I do and have a good time of it ?' The *Baniya* had a firm conviction that a Sannyāsin who does not earn money deserved to starve. When both of them got down at the Tāri Ghāt station the Swami was in the burning sun, while the *Baniya* seated himself in the shade. ' Look here,' he said with a derisive smile curling his lips, ' what nice Puries and Laddus I am eating ! You do not care to earn money, so you have to rest content with a parched throat and empty stomach and the bare ground to sit upon! ' The Swami was not perturbed.

" Presently there appeared one of the local inhabitants carrying a bundle and a tumbler in his right hand, a Durry under his left arm and an earthen jug of water in his left hand. He hurriedly spread the Durry in a clean spot, put on it the things he was carrying and called to the Swami, ' Do come Babaji, and take the food I have brought for you!' The Swami was surprised beyond words. What did this mean ? Who was this new-comer ? The jeering *Baniya's* look was changed to one of blank amazement. The new-comer kept on insisting, 'Come on, Babaji, you must come and eat the food !' 'I am afraid you are making at mistake, my friend,' said the the Swami. 'Perhaps you are taking me for somebody else. I do not remember having ever met you.' But the other cried out, 'No, no, you are the very Babaji I have seen !' 'What do you mean ?' asked the Swami, his curiosity fully aroused, while his jocose friend stood gaping at the scene. 'Where have you seen me?' The man replied, 'Why, I am a sweetmeat vendor and was having my usual nap after my noon meal. And I dreamt that Shri Ramji was pointing you out to me and telling me that He was pained to see you without food from the day previous and that I should get up instantly, prepare some Puries and curry and bring them to you at the railway station with some sweetmeats, nice cold water, and a Durry for you to sit upon. I woke up, but thinking it was only a dream I turned on my side and slept again. But Shri Ramji, in His infinite graciousness, came to me again and actually pushed me to make me get up and do as He had said. I quickly prepared some Puries and curry, and taking some sweets which I had prepared this morning, some cold water and a Durry from my shop I ran here direct and recognized you at once from a distance. Now do come and have your meal while it is fresh. You must be very hungry'. One can imagine the Swami's feelings at this time. With all his heart the Swami thanked his simple host, while tears of love flowed from his eyes, but the kind man protested saying, 'No, no, Babaji ! Do not thank me ! It is all the will of Shri Ramji !' The jeering *Baniya* was quite taken aback at this incident, and begging the Swami's pardon for the ill words he had used owards him, he took the dust of his feet."★

II

Another illustration of this type we find in Mahātmā Gandhi's life. When Gandhiji had founded his Ashrama, at Ahmedabad a proposal came to accept an untouchable family to the Ashrama. Gandhiji accepted the family, with the result that all monetary help was stopped by the orthodox and there also came rumours of proposed social boycott. Ultimately matters came to such a pass that Maganlal Gandhi, an associate of the Mahātmā gave him a notice declaring that they were out of funds and that there was nothing for the next month. Gandhiji, who believed that on all such occasions God sends help at the crucial moment, was not perturbed. And God *did* send the help. Gandhiji says:

".... One morning, shortly after Maganlal had given me warning of our monetary plight, one of the children came and said that a Sheth who was waiting in a car outside wanted to see me. I went out to him. 'I want to give the Ashram some help. Will you accept it?, he, asked.

'Most certainly,' said I. 'And I confess I am at the present moment at the end of my resources.'

'I shall come tomorrow at this time,' he said. 'Will you be here?'

'Yes', said I, and he left

Next day, exactly at the appointed hour, the car

★ *The Life of Swami Vivekananda*, By His Eastern and Western Disciples pp 257-58.

drew up near our quarters, and the horn was blown. The children came with the news. The Sheth did not come in. I went out to see him. He placed in my hands currency notes of the vaule of Rs. 13,000, and drove away.

I had never expected this help, and what a novel way of rendering it ! The gentleman had never before visited the Ashram. So far as I can remember, I had met him only once. No visit, no enquiries, simply rendering help and going away ! This was a unique experience for me. .... We now felt quite safe for a year."★

Instances of this type could be multiplied. God takes up, however, the responsibility of looking after only those pious few who resign themselves completely to His Will. If we do not have an experience of this type it is due to our want of full faith in God. We are like young ones of monkeys who hold fast to their mothers with self-effort; and consequently when our hold on God becomes loose, there is a risk of falling down. We hold fast to God, with effort, in moments of trial and do not allow God Himself to hold us tight and be ourselves care-free like the kitten who, knowing full well that its mother knows what is good for it, rests mewing wherever she chooses to place it. As Śri Ramakrishna says in one of his characteristic conversations, if the child holds the hand of the father the grip may loosen and there may be a risk of falling down; lett he Father hold the child by His hand, and rest assured of safety ! ❂

★ M. K. Gandhi, *An Autobiography or the Story of my Experiments with Truth*, pp. 486-87.

❂ The Gospel of Sri Ramakrishna.

Shri Gurudeva Dr. R. D. Ranade

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3-7-1886

Samadhi
NIMBAL
6-6-1957

Fragrant Flowers from the Spiritual Garden

of

Shri Gurudeva

Garnered by

A florist

(8) Marathi Saints

1. The great mystics of Maharashtra have produced a literature which shall continue to be the wonder of all humanity, which cares at all for an expression of mystical thought in any country without distinction of creed, caste or race.

2. Jñāneśwara is the type of intellectual mystic; Nāmadeva heralds the democratic age; Ekanātha synthesises the claims of worldly and spiritual life; Tukārāma's mysticism is most personal; while Rāmadāsa is the type of active saint.

3. Jñānadeva is a Saint who appears to us from the beginning to the end of his spiritual career, as a full-fledged Saint, a Saint not in the making but one already made. ...... Jñānadeva is a light that dazzles too much by its brilliance.

4. Nāmadeva represents the emotional side of spiritual life. Nāmadeva's insistence upon the significance and efficacy of the Name of God is the strongest of all the Saints.

5. Ekanātha was a Saint, while he was yet a householder .... He has brought about a unique reconciliation between worldly and spiritual life unattained either before or afterwards.

6. It was principally Ekanātha who made the ideas of Vedānta familiar to the men in the street. With Jñānadeva philosophy had reigned in the clouds; with Ekanātha it came upon the earth and dwelt among men.

7. Tukārāma was the citizen of the world and for that matter a citizen of the spiritual world ...... He not merely realised God himself but brought God-realisation within the easy-reach of all.

8. Rāmadāsa called peoples' minds to the performance of duty, while the heart was to be always set on God. Rāmadāsa tells us time and again ...... it is only when our efforts are backed by devotion that they are likely to succeed.

9. While Nāmadeva and Tukārāma .... called back the attention of men from irreligion to religion, Rāmadāsa raised upon the foundation of religious faith an edifice of national greatness.

10. Tukārāma devoted his entire life to the spiritual upliftment of humanity; Ekānātha gave himself over to social reform; political achievement redounded to the credit of Rāmadāsa; while Jñāneśwara spent his life in utilising his devotional temperament for the mystical upliftment of the world.

★ ● ★

MUTUALISM WITHIN THE YOGAS OF HINDUISM

ARVIND SHARMA

I

It is sometimes said that while the semitic religious tradition tends to think in terms of *either/or*, the Indic religious tradition prefers to think in terms of *and-*, *and-*,. The point, of course, is that while the Semitic tradition tends to think in terms of oppositions, the Indic religious tradition prefers to think in terms of appositions. The purpose of this paper is to point out that this tendency on the part of the Hindu tradition to use " this *and* that " for " this *or* that" is not merely an act of lumping things together but that often, notions of relationships of mutuality and reciprocity, and perhaps even those of symbiosis and synergy enter the picture. To see this, it will be helpful to draw on examples from each of the three major *yogas* of Hinduism: Karma, Bhakti and Jñāna.

II

Karmayoga-in the sense of the path of ritua rather than action in general, reaches back to the Ṛg-Veda. Indeed the very fact of the survival of the Ṛg-

Veda in its present form is attributed to the fact that " all the hymns accepted into the Saṁhitā must have possessed intrinsic ritual significance at the time of their acceptance ".[1] One of the gods frequently invoked in the ritual of the Ṛg-Veda is Indra,[2] often in the context of Soma-drinking. The idea emerges in this context that not only does Indra strengthen the worshipper with his help and lavishness, Indra is in turn himself strengthened by the offerings of the worshipper. Thus "the worspper's prayer is said to strengthen the god himself, Indra, whom prayer (*brahma*), Soma the sacrificial offering (*rādhas*), strengthen (*vardhanaṁ*) (2. 12. 15)."[3] The idea finds a more general expression in the Bhagavad-gīta:

> Thus spake of old the Lord of men, creating men, and, with them, sacrifice; ' By this shall ye increase; draw from the cow the milk of your desires !
> With this support the Lords of Heaven, and let the Lords of heaven support you; by mutual support shall ye obtain the highest good '.[4]

It is clear then that the worshippers support the gods *and* the gods support the worshippers.

If the expression *karma* is next interpreted in

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1. R. C. Majumdar ed., *The Vedic Age*, London: George Allen and Unwin, 1957, p. 226.
2. Ibid., p. 370.
3. Mariasusai Dhavamony, *Love of God according to Saiva Siddhanta*, Oxford: Clarendon Press, 1971, p. 55.
4. Bhagavadgita III. 10-11; see W. Douglas P. Hill. *The Bhagavadgita*, Oxford University Press, 1969, p. 96.

the sense of disinterested performance of one's duties, then it is clear that it is the nexus of these duties which holds society together and it is their due performance which leads to welfare. We do our duty to others *and* others do their duty to us. " A Shudra may find himself in the army. A Brahmana may find himself in commerce. How is he to find his characteristic task, his *Svakarma* ? For him, again, his appropriate task is the one with which he is faced at the moment.

Each one to his own task
Attains self-fulfilment adhering,
Listen, how the man who
To his own task is devoted
Wins perfection.
The man wins perfection
When he offers worships in the
        shape of his own task.
Him, from Whom creation streamed forth
And by Whom all this is pervaded ".[1]

Thus an adhered group of society does its thing *and* another thing and thus all prosper - a notion which may be traced back to the organic unity of society implied in the Puruṣa Sūkta.[2]

III

This notion of reciprocality is, on the face of it, easier to establish for Karma Yoga, than for Bhakti

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1. Bhagavadgita XVIII. 45, 46; see K. M. Munshi, *Bhagvadgita and Modern Life*, Bombay : Bharatiya Vidya Bhavan, 1960, p. 98.
2. See T. M. P. Mahadevan, *Outlines of Hinduism*, Bombay: Chetana Ltd., pp. 69-70.

or Jñāna Yoga. The interesting thing is that, mutatis mutandis, this model has been extended to these other Yogas as well, and by figures of such stature as Rāmānuja and Śaṅkara.

The idea of a reciprocal relationship between God and His devotees is developed by Rāmānuja in his gloss on the Bhagavadgītā. It is a common realization in Bhaktiyoga that the devotee is dependent on God but " Rāmānuja understands Lord Krishna to be teaching in the Gitā that He is similarly dependent on His exclusive devotees ".[1] That is to say, " God's love for the devotee is so great and His longing for the devotee so intense that He declares that He also needs the devotee to sustain his soul or self (ātmā)".[2] Thus the chosen devotees depend on God *and* God depends on the chosen devotees.

IV

The application of the symbiotic model to the field of Jñāna - yoga is beset with a basic difficulty in that the *Identity* of the Atman - Brahman[3] does not leave much room for developing such a notion. However, it is well-known that one of the key doctrines of Advaita Vedanta is Adhyāsa (or superimposition).[4] With respect to this it seems to be maintained

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1. John Braisted Carman, *The Theology of Ramanuja,* New Haven : Yale University Press, 1974; p. 191.
2. Ibid , p. 192.
3. See Ainslie T. Embree, ed., *The Hindu Tradition,* New York The Modern Library, 1966, p. 59.
4. Eliot Deutsch and J. A. B. van Buitenen, *A Source Book of Advaita Vedanta,* Honolulu : The University Press of Hawaii, 1971, Passim.

by Śaṅkara that the relationship between Self and the Not-Self is one of mutual superimposition[1].

V

To conclude : when the conjunctive *and* is said to characterize Hinduism, then something more meaningful seems to have been said than is obvious at first sight. In the context of Karma Yoga in its ritual sense "*and*" lends itself to the development of a reciprocal relationship; in the context of Karmayoga as action in general to the development of the notion of a synergistic relationship. In Bhaktiyoga it lends itself to the development of a symbiotic relationship and in Jñānayoga to the development of a mutual relationship.

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3. Ibid , p. 153.

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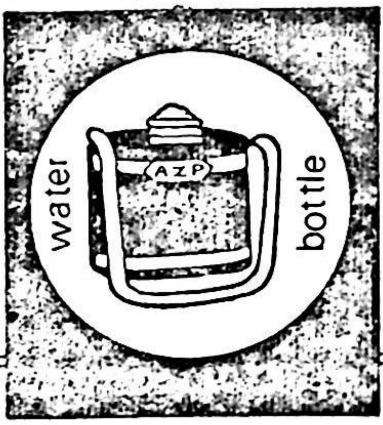

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HISTORY THAT KRISHNAMURTI REPEATS

Dr. Shanta Ratnayaka

Jiddu Krishnamurti seems to be the most radical teacher in religion today. He has been preaching in every quarter of the earth for over fifty years, and his publications are available around the world. In several series of his lectures and discussion meetings, which I was fortunate to attend in India as well as in England, Krishnamurti stated that he was not concerned with the teachings of the famous Masters of the past. Even an attempt to compare his teachings with any of the past is discouraged by him. Nevertheless, the more I study Krishnamurti the clearer becomes the profound teachings of the Buddha. This is not, by any means, reading one through the other-Buddhism through Krishnamurti or vice versa. Therefore, in this article I endeavour to show how the modern message of Krishnamurti resembles the ancient teaching of Buddhism. In doing so we may be able to infer that the Truth-whether it is realized today, tomorrow or twenty-five centuries back in history-is the Truth eternally.

In the first part of this paper I will consider the psychological mutation which is seen by Buddha and Krishnamurti as essential for one who seeks after the Truth. Then our habit of being confined to an established religion or philosophy will be examined. This will lead to an evaluation of authority in general. The second part of the paper will discuss the meditational path to the realization of the Truth as explained by the two teachers.

A) The Urgent Revolution

Man feels the necessity of a revolution, but he does not know from whence it should come. So he directs himself to speculate concerning the various means and sources for a possible change. Krishnamurti emphasizes very often that this radical mutation must come from within ourselves. " The most important things, if I may suggest, is to consider whether it is possible to bring about a revolution in the mind." [1] Certain qualities follow this inward mutation, and Krishnamurti adds them sometimes to his inspired talks.

> So again .... the only issue is that a human being must radically, profoundly, bring about in himself a revolution. This is a very serious problem, it is an issue that affects one's whole life; in it is involved meditation, truth, beauty, love. These are not just words. One has to find a way of living where they come into reality.[2]

Most of our revolutionaries commence with, and continue their efforts in the context of particular social changes. Yet a mere social change without a psychological foundation may bring about only further

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1. *Discussions with Krishnamurti in Europe 1966* (Authentic Report); Ojai, California, et. al. : Krishnamurti Writings, Inc., 1966), p. 63; hereinafter refered toa s *Discussions.*

2 Jiddu Krishnamurtl *Beyond Violence* (Newy ork: Harper & Row, Publishers, 1973), p. 164.

chaos, not necessarily peace and harmony. The true social reformation is a natural outcome of a mental revolution and not vice versa.

> We are society, we are the world, and if we do not change ourselves radically, very very deeply, then there is no possibity of changing the social order. Most of us do not realize this....mere social revolution, the changing of the structure of society outwardly by physical revolution, inevitably brings about, as has been seen, dictatorship or the totalitarian state, which deny all freedom.[3]

The Buddha exemplifies a person who brought about a mental revolution within himself and who extended that revolution to the world. First he renounced even the social status and power that he had inherited, but six years later, after he himself became Enlightened he was able to build a new society around himself. Gradually this new society inspired many nations beyond all geographical and social barriers. At a time when the Brahmin caste claimed spiritual superiority Buddha declared that only one's spiritual achievement — inward revolution such as Enlightenment or realization of the Truth can bring one spiritual mastery, and not one's birth or practice. A modern writer from the Hindu background itself recognizes this as follows:

> The true Brahmin, according to Buddha, is one who has brought about a psychological revolution in his character-he who is emancipated (*vimutta)*, gentle

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[3] *Ibid.*, pp. 163-64.

(*śītala*), free from contaminations (*upādhi-rahita*), has connquered fear and is full of peace.[4]

The revolution of the Buddha's psyche can be seen clearly not only in the society formed after the Buddha, but also in the Buddhist literature, Tripitaka, when it is compared to the pre-Bddhistic writings, the Vedas and the Brāhmanas. The writer mentioned above states : " From the Vedas and the Brāhmanas to the Tripitakas is a long story of immense mental change and psychological transformation. "[5]

Both Buddha and Krishnamurti claim that this profound psycholgoical revolution is possible and essential for the individual, and that any true social revolution should flow from this mental radical change which must be brought about by ourselves. One's inner change will naturally transform one's whole pattern of thought, one's life style, and even one's outside world.

B) Not Through Fragmentation

Both Buddha and Krishnamurti equally deny the validity of the organized religions as means to the goal. Each of them directs his criticism to the religions of his time respectively. As they see it, organized religions divide people into rival camps and innocent minds are spoiled in the application of opposite beliefs, dogmas, rituals, superstitions and priestcrafts.

For Krishnamurti " Religion is the quality that makes for a life in which there is no fragmentation

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4. V. P. Varma, *Early Buddhism and Its Origins* (New Delhi: Munshiram Manoharlal Publishers, 1973), pp. 129-30.
5. *Ibid.*, p. 134.

whatsoever."[6] By fragmentation he means the opposing views and groups under various names. As long as one is bound with a dogma one does not see clearly and thereby one's mind is not capable of bringing up the profound revolution. Therefore, Krishnamurti appeals to the world :

> The old way of the religions, with their beliefs, dogmas, saviours, masters, priests, archbishops and all the rest of it, whether it is Catholic, Protestant, Hindu or Buddhist - all that one must put aside entirely, because one understands that such a way does not give man any freedom.[7]

The followers of the Buddha have been designated as "Buddhists," but when one understands Buddhist teachings one sees that such a designation has no significance. Once a Catholic father asked a Zen follower: "Are you a Buddhist?" The answer begins with the remark: "No lables."[8] One discards lables *totally*. In denying one's own, he is not prepared to adopt somebody else's lables.

The first discourse of the first Nikāya – Dīgha Nikāya – itself consists of the Buddha's scrutiny of all Faiths that existed in his time. This well known *Brahmajāla Sutta* discriminates all the religious and

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6. J. Krishnamurti, *The Impossible Question* (New York: Harper & Row, Publishers, 1972), p. 68.
7. *Talks by Krishnamurti in Europe 1966* (Authentic Report; Ojai, California : Krishnamurti writings, Inc., 1966), p. 41; hereinafter referred to as *Europle 1966*.
8. Dom Aelred Graham,*Conversation : Christian and Buddhist* (New York : Harcourt Brace Jovanovich, Inc., 1968). p. 3.

philosophical views (*diṭṭhis*) of that time into sixty-two categories, and examines their origins and their significance. In the same Sutta the Buddha discards all sixty-two categories and reveals his unique vision. As he states one must be free from all of them to see the Truth.[9]

In several other discourses the Buddha has criticized religious leaders (*titthiyas*) for being fragmentary and thereby creating enmity. This criticism is carried on to teach that one should leave all the dogmas aside to find out the Truth. The following is an example from the *Suttanipāta*.

..... ' Those who preach a doctrine (dhamma) different from this, fall short of purity and are imperfect,' so the Titthiyas say repeatedly, for they are inflamed by passion for their own (philosophical) views.

Here they maintain purity, in other doctrines (dhamma) they do not allow purity ; so the Titthiyas, entering extensively (upon details), say that in their own way there is something firm.

And saying that there is something firm in his own way he holds his opponent to be a fool; thus he himself brings on strife, calling his opponent a fool and impure (asuddhadhamma).

Standing in (his) resolution, having himself measured (teachers), he still more enters into dispute in the world; but having left all resolutions nobody will excite strife in the world.[15]

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[9] *Dialogues of the Buddha, Vols.* I-III, trans. by T. W. Rhys Davids (London : Luzac & Company, Ltd., 1969) I, pp. 1-55

C) No Authority

For the psyochological revolution or for the realization of the Truth, one cannot depend on authority. In this respect the *Kālāma Sutta* has been quoted very often by scholars to show the Buddha's guidance. Kālāmas said to the Buddha that they were not able to distinguish the true teachings from the false since each spiritual master affirms his own view and abuses the views of others. Here the Buddha's advice was that one must not rely on hearsay, tradition, proficiency of the scriptures, logic, inference, reasons, theory, good appearance, or *guru*, but one must really know for oneself.[11] When all these are left behind how can one know the Truth ? This question will be dealt with later in this article. It must be assured that the Buddha was not a nihilist, and his denial of authority, tradition, etcetera is only the pavement laid for knowing the Unknown.

Today Krishnamurti is the most influential teacher in denying all authorities, traditions, dogmas, theories, logics, scriptures and the like. He affirms that sacredness must come through freedom, and not through tradition.[12] This is an example of his severe criticism of authority :

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[10] F. Max Muller, ed., *Sacred Books of the East*, Vol. X (Reprint; Delhi : Motilal Banarsidass, 1965), p. 170.

[11] Anguttara Nikaya 3.7.65.; see for the English translation *The Book of the Gradual Sayings*, Vol I, trans by F. L. Woodward (3 rd.; ed.; London : Pali Text Society, 1960), pp 1970-75.

[12] J. Krishnamurti, *The Awakening of Intelligence* (New York : Harper & Row, Phblishers, 1973), p. 216; hereinafter referred to as *Awakening*

> The worship of authority, whether in big or little things, is evil, the more so in religious matters. There is no intermediary between you and reality; and if there is one, he is a perverter, a mischief-maker, it does not matter who he is, whether the highest saviour or your latest *guru* or teacher ..... He cannot know truth the immeasurable.[13]

D) No Exception

Having rejected authority as a whole, neither the Buddha nor Krishnamurti has left room for establishing his own authority. Buddha can show the path but not be a saviour, as no one can be a saviour. A zen Buddhist dramatically exemplified this in burning a Buddha image as if it was not more than a piece of firewood in order to warm himself up when the night was getting cold. A present day Tibetan says the same thing in modern terms: " The teachings of the Buddha were put under Sariputra's microscope, which is to say that these teachings were not accepted on blind faith but were examined, practised, tried and proved."[14]

One may wonder how the Buddha has been followed by so many people for so long a time without an authority ascribed to him. Because every individual has given a great responsibility to oneself for one's exploration, the disciples of the Buddha can

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13. J Krishnamurti, *Commentaries on Living*, Series 1-3, ed. by D. Rajagokal (2nd Quest Book Printing; Wheaton, Ill. : The Theosophical Publishing House, 1968), I, p. 66.
14. Chogyam Trungka, *Cutting Through Spiritual Materialism* (Berkeley : Shambhala Publications Inc , 1973), p. 188.

live in freedom without any sense of dependence while paying respect to the Buddha as the guide. Particularly the last days of his life the Buddha reminded his disciples that they were working out their own salvation independently from him :

> Now the Tathāgata (the Buddha), Ānanda, thinks not that it is he who should lead the brotherhood or that the Order is dependent upon him ......
>
> Therefore, O Ānanda, be ye lamps unto yourselves. Be ye a refuge to yourselves Betake yourselves to no external refuge [15]

There are Krishnamurti followers in increasing number all over the world. Some of them have been attending Krishnamurti's talks year after year for over forty or even fifty years. Nevertheless,' I have known Krishnamurti discourage such practice of following. He says that he is not another master to be followed, or a founder of a new faith. Yet he teaches that one can see the Truth, as he has seen it, by oneself. Speaking about himself, Krishnamurti says; " Please don't accept anything that the speaker is saying, because we are not setting up as another authority, which would be dreadful [16]." Sometimes Krishnamurti has been questioned, " But, is it not true that you have many followers?" He has given a clear answer to this question as, " I have made this fairly clear, haven't I ? Don't follow anybody and don't accept anybody as a teacher, except when you yourself become your own teacher and disciple."[17] How people accept this advice is not clear because many follow him faithfully and believe in verbatim reports of his talks issued every year by various publishers

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[15] *Dialogues of the Buddha*, II, pp. 107-8.

[16] *Discussions*, p. 19; see for an elaborated discussion J. Krishnamurti, *The First and Last Freedom* (New York : Harper & Row, Publishers, 1954), pp. 150-53; hereinafter referred tc as *First and Last*.

II

One must not deny authority on the authority of Buddha or Krishnamurti; nor must one follow the path shown by them in accepting them as authorities. But as the experienced ones they may reveal to the others what they have seen. The description given in this part of the paper is a comparative study of their revelations.

A) The Path Is Meditation

When the authorities are pushed aside completely, one's real meditation begins; and only through proper meditation can one bring about the psychological revolution within oneself. In Buddhist meditation *satipaṭṭhāna*, i. e. mindfulness or awareness is well known, and in *Satipaṭṭhāna sutta*[18] it is praised by the Buddha as the only way to Enlightenment. One must be aware of one's bodily movements, mental feelings, thoughts, and other *dharmas* such as the spheres of senses and the Noble Truths. To be mindful one does not have to remain in the Lotus Position or any such popular meditation posture. The meditator must be mindful of every movement of his body as well as his thoughts. When he walks he must be mindful of his walking; when he talks, looks around, moves his limbs, eats, drinks, or does what ever else, he must be aware of his present action. Zen students are often reminded that one of their masters has said: "When I eat, I eat : when I sleep, I sleep." One who is fully aware of the present moment is living, and is being, now, not in the past or future as the Buddha taught in the *Bhaddekaratta Sutta.*[19]

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[17] Krishnamurti, *Awakening*, p. 484.

[18] *Dialogues of the Buddha*, II pp. 322-46

When we listen to Kirshnamurti we learn mindfulness once again. To him, "the most important thing" is meditation, and that is to understand oneself "through choiceless awareness."[20] By "choiceless awareness" he means mindfulness of all deeds, thoughts, feelings, etcetera without liking or disliking them. In other words to watch every movement as it is without opinions or judgements of good and bad. Akin to the Buddhist Sūtras he emphasizes that the real awareness is possible only at the present moment. So he reminds us that transformation of oneself is possible immediately as awareness is always *now*.

B) An Evaluation of the Past

Aforementioned *Bhaddekaratta Sutta* teaches

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19. *Majjhima Nikaya*, Vols. I-III, ed. by V. Trenckner et al. (London : Pali Text Society, 1960-64), III, p. 187.

20. See for further discussions J. Krishnamurti, *You are the World* (New York : Harper & Row, Publishers, 1972) pp. 27, 93; *Talks by Krishnamurti in India 1966* (Authentic Report; Ojai, California, et al. : Krishnamurti Writings, Inc., 1967), pp. 15-16, 32-34; hereinafter referred to as *India 1966;* Roger Eastman, ed, *The ways of Religion* (San Francisco : Canfield Press, 1975), p. 584; Krishnamurti, *First and Last*, pp. 286-87; *Awakening*, p. 483; *The Impossible Question*, p. 69.

further that one should not grieve over the past because the past is already gone and it will never come again, nor should one be anxious about the future as it has not yet come. If only the present moment is what matters, naturally, a question arises with respect to the vast knowledge that learned people aquire from books and various other channels of learning including sacred scriptures; of course, we know that any knowledge one has acquired belongs to the past. By a stanza of the *Dhammapada*, a learned one who can recite a large portion of the sacred teaching but does not live accordingly has been compared to a cowherd whose occupation is just counting the cows of others.[21] The significance of the teachings of the Buddha has been considered explicitly by some *suttas* themselves. Even the sacred teaching must be used and left behind like a raft made for crossing the river.[22] After the *dharma* was written down the sacred books were seen sometimes, as the *Visuddhimagga* states, " a hindrance " to meditation (*gantha palibodha*). Even today book-knowledge is considered a hindrance to the meditator by Zen masters in Mahāyāna countries and the Mahāsi Sayādo School of Theravada countries. Although the Buddha repudiates knowledge he, by no means, approves ignorance. His Middle Path avoids both knowledge as well as the absence of knowledge.[23]

If there is any difference between what we read from the Buddhist tradition and what Krishnamurti

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21. *Dhamnapada*, 1.19. (For Engiish translation see Muller, *Sacred Books of the East*, p. 7).
22. Msjjhima Nikaya, I. p. 135.
23. See for example Muller, *Sacred Books of the East*, pp. 159-62.

says about knowledge, that may be only in the terminology but not in the meaning. The following passage is an example:

> Addiction to knowledge is like any other addiction; it offers an escape from the fear of emptiness, of frustration, the fear of being nothing. The light of knowledge is a delicate covering under which lies a darkness that the mind cannot penetrate. The mind is frightened of this unknown, and so it escapes into theories, hopes, imaginations; and this very knowledge is a hindrance to the understanding of the unknown. To put aside knowledge is to invite fear, and to deny the mind, which is the only instrument of preception one has, is to be vulnerable to sorrow, to joy. But it is not easy to put aside knowledge. To be ignorant is not to be free of knowledge. Ignoranc is the lack of self-awareness; and knowledge is ignorance when there is no understanding of the ways of the self. Understanding of the self is freedom from knowledge.[24]

Knowledge is necessary at one level; without technological, scientific, or academic knowledge man's civilization cannot last long; without knowledge there would not be progress in the world. But at another level, as far as the psychological revolution is concerned, any acquired knowledge becomes unnecessary and even a burden.

We already saw that the meditative mind is concerned with the present moment. Knowledge is essentially in the past. Therefore, in order for the wisdom to become self evident, the old knowledge must go. This does not mean that one must forget what one knows, instead one must be aware enough not to let the past thoughts, however knowledgeable they may be, interfere with the present moment of seeing. This is not easy as the whole structure of our mind *is* our past. Every moment one's mind is projecting words, ideas, opinions, beliefs, memories, thoughts, hopes, and speculations. All of them belong to the past; even the speculations about the future are some projections from the past.

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[24] Krishnamurti, *Commentaries on Living*, I, p. 26.

As soon as one sees an object, hears a sound, or touches something, his past knowledge interferes with the present moment. And his knowledge obstructs his perception from realizing the present as it is. Such a mind cannot observe the present anew; and without the full awareness of the present one cannot go beyond the known to the Unknown which is the Truth.[25]

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25. See J. Krishnamurti, *Education and the Significance of Life* (New York : Harper & Brothers, Publishers, 1953), p. 19; *Life Ahead*, ed. by D. Rajgopal (Wheaton, Ill. : Theosophical Pub. House, 1967), p. 140; *This Matter of Culture*, ed. by D. Rajagopal (London : Victor Gollancz Ltd., 1964), p. 142; *The Flight of the Eagle* (New York : Harper & Row, Publishers, 1971), p. 30; *The Only Revolution*, ed. by Mary Lutyens (London : Victory Gollancz Ltd., 1970), pp. 12, 157; *Commentaries on Living*, I, pp. 206-7; *Europe*, 1966, pp. 31, 112, 118; *Beyond Violence*, p. 141; *Awakening*, pp. 207-216; *First and Last*, pp. 82, 135, 152-53; *The Impossible Question*, pp. 11, 61, 146.

C) Understanding Oneself

Self knowledge or the insight wisdom arises when one can see the present moment with complete freedom from the past. Here one sees without the "clouds" of the past, the "residue" of knowledge or the judgement of dogma. With this complete freedom, one is able to observe fully not only the given object but even the subject or the observer as well.

Normally we do not even consider the possibility of revealing who the observer is in the act of observing. We simply hold the opinion that " I am observing. " This " I " is the accumulated past, the center of projection. As long as the object is observed by the so-called " I, " the observation becomes distorted by the past. Through the distorted observation neither the observer nor the observed could be seen as they are at the present.

Buddhist meditators claim that even with seemingly insignificant events such as seeing a flower or hearing a sound can bring about self knowledge to some people. Krishnamurti also, asks us to observe a tree, a singing bird, a setting sun, or a chatting friend. If one is able to see or hear with complete awareness, such a simple sight or a sound can open one's insight wisdom through which one understands oneself.

In this full act of seeing the observer is being only in the present and ceases to be "the accumulated past. " Really here the observer is the observed. The division between the two disappears; and there is no longer the psychological space between the subject and the object, the experiencer and the experienced, the thinker and the though .

As a result a person with such insight drops all notions of egoism and enjoys the the freedom from self. To him " I consciousness" or "theories of soul" appear to be imaginations of the people who lack self knowledge. This wisdom which is achieved through insight meditation is not another theory of self. One cannot make a belief out of it but one can see it by oneself. Self knoweldge achieved by one person does not bring about freedom in someone else's mind although the experienced one may be a help to the unexperienced.[26]

D) Freedom Brings Peace

As an enlightened person is free from the past, and free from self-centeredness, he enjoys inner peace, the peace of psychological revolution. The previously mentioned *Satipaṭṭāna Sutta* puts forward the results of mindfulness as "purification of beings, passing far beyond grief and lamentation, dying out of ill and misery, realization of Nirvana." With self knowledge, conflicts disappear. The enlightened Buddhist says that his mind is cleansed of all defilements.

Krishnamurti reveals that with the end of self-centeredness one enters into a different dimension which was hitherto unknown. The problems of the past or the "psychological time" are no longer carried into this unknown realm. Problems of sex, sorrow, dependency, fear, hate, jealousy, or envy, remain no more problems to him.[27]

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[26] See for explanations Trungpa, *Cutting Through Spiritual Materialism*, pp. 191, 195, 206; Krishnamurti, *Life Ahead*, pp. 78, 88; *Beyond Violence*, pp. 112, 143; *The Flight of the Eagle*, p. 25; *You are the World*, pp. 12, 92; *Awakening*, pp. 59, 318-19, 324.

The inner conflicts are the outer conflicts, or the outer are the outcomes of the inner. One expresses anger towards others only if anger arises within. The two meditations of which we are concerned teach that one must not fight with one's anger in order to overcome anger. Fighting with anger increases tension, and carries conflict further. When the conflict between the thought and thinker is ceased there is no room for conflict between the anger and the angry one. There remains only peace and freedom. Again this is not just a theory but an experience, and one that is seen by individuals.

E) The Truth and Thought

From the psychological revolution discussed above, one breaks through into a new realm. Both Buddha and Krishnamurti talk about this to be the goal of life, and they both equally use negative and positive terms to explain it. Further both of them teach the ineffable yet experiential nature of the goal. The Truth becomes revealed to the experiencer but the Truth is not a word, not a thought, not the known, not the explained by any other but the seen by oneself, and not something that belongs to the past but the Truth at the present.

In Krishnamurti's language one's mind has been up to this point conditioned, but now one has come to the *Unconditioned.* In Buddhist terms one's mind was *saṃkhata* (conditioned) but through insight meditation one has reached *asaṃkhata*, Unconditioned. Mind is conditioned by the world, the past, the knowledge, the religion, history, nationality, hope, and all the rest. That is why one is worldly. Krishnamurti states: " You are the world " In accordance with the Buddha's words: " in this fathomlong body there is the world, the arising of the world, and the cessation of the world." The cessation is the unconditioning of the conditioned. It is not an annihilation or extinction which has nothing whatsoever to do with the Unconditioned.

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[27] See for example *Europe, 1966*, pp 20, 75; *India, 1966*, pp. 63, 109, 119; Krishnamurti, *Commentaries on Living*, I, p. 190; *First and Last*, p. 231: *Awakening*, pp. 67, 482; *The Only Revolution*, p. 117; *Beyond Violence*, p. 174.

Although the revolution takes palce in one's thought process the Truth seen is not a " thought." The truth which is thought out is not the Truth but only a conditioned thought. Therefore, real meditation is not a process of thinking, meditation of thoughts is a superficial meditation. The true meditation peels off the conditioned thoughts and goes deeper and deeper till one sees the end of the mind. Neither "the end of the mind" of Krishnamurti nor *saññagga* of Buddhism indicates any physical death but rather a psychological rebirth.[28]

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[28] See Buddhaghosa, *Visuddhi Magga*, ed. by B. Saddhatissa (Colombo : Vidya Sadhaka Press, 1914), p. 502; *The Path of Purification* (*Visuddhi Magga*), trans. by Bhikkhu Nyanamoli (2nd ed.; Colombo : M. D. Gunasena & Co. Ltd., 1964), p. 217; Krishnamurti, *Commentaries on Living* I, pp. 26, 189; *Ibid.*, II, p. 143; *Europe, 1966*, 128-29; *Beyond Violence*, pp. 112, 141; *The impossible Question*, pp. 69, 190; The only Revolution, p. 125; *The Flight of the Eagle*, p. 150; *You are the World*, p. 158; *First and Last*, p. 117; *Awakening*, pp. 67, 92, 196, 301, 321, 375, 471, 482.

Conclusion

The two teachers we examined in this article represent two different times of history. One of them is from the sixth century B. C. and the other is from the twentieth century A. D. But the message they bear is one and the same. These two masters equally emphasize that we as individuals must have an inward revolution which does not come from any outside authority. In fact, the authorities are the obstacles which one must overcome; and they are so deceptive that a person can rarely be independent of them.

The inward revolution is the path to the Eternal-the Timeless, Unknown, Unconditioned, Peace, Truth. In order to reach the goal one must peel of the known-the past, thoughts, conditioned, chaos, illusion. Therefore, the path lies through meditation, awareness, and understanding oneself.

The two teachers concerned have similar views on certain other religious and philosophical issues such as God and soul. If I were to draw the parallels between these veiws I might fall back to some theories or dogmas which may deviate us from major concern of our discussion. Therefore, in this paper I have been limited myself to the urgent, existential, and fundamental human problem and its solution as seen by the two teachers. It is my genuine reflection that the other theories, and burning issues, will dissolve and cool off with one's realization of the Unconditioned.

In this modern world very often we come across varieties of truth-seekers. Many of them follow religious and philosophical traditions of their own. Some of them give up their own and follow another tradition. Neither the hanging on nor the giving up of a particular tradition is the way of a true seeker. Such renunciations and adaptations remain to be only the activities of a spiritual playground.

In order to see the Truth one must go beyond whatever the hand up one has. It may be the tradition into which he was born, or a new one he may have recently adopted. The necessary step which goes beyond one's hang ups can be taken from any of the existing traditions. Seen from this light, the Truth is open and challenging to the religious, philosohpical, and various other perspectives without exception.

As I stated at the opening of this discussion when the Truth is seen, whether it is seen by an Easterner or Westerner, by a person of the past, present, or future, by a master or disciple, the Truth remains the same. But when the Truth is expressed, that expression takes the form of thought; it produces knowledge, and tends to become a tradition which in turn overshadows the Truth. Our understandings are closely involved with our accepted traditions, and in time, if we are not expressly self-critical and aware, these understandings become reflective of our own personal desires and interests. As I have mentioned previously, search for Truth, whenever one may discover it, involves man questing for and transcending the circumscribed sphere of his mortal existence.

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SAṀKHYA THOUGHT IN ŚRĪMAD BHĀGAVATA PURĀṆA

Dr. A. M. Patil. M. A., Ph. D.

(This is a brief view of the thesis submitted to the Karnatak University, Dharwar.)

Sāṅhya is taken by some of the Philosophers and thinkers of Indian Philosophy as the Sāṅkhya Darśana which is one of the Ṣaḍarśanas of Indian Philosophy. An attempt is made in the thesis submitted by me to the Karnatak University, Dharwar after the study of Śrīmad Bhāgavata Purāṇa and its background of traditional Śrutis and Smṛtis that the term Sāṅkhya in this literature is virtually the theistic Jñāna or Wisdom and has nothing to do with the Sāṅkhya which is atheistic, which is mantaining dualism or Bahu - Puruṣatva-vāda and which is against the Vedic or Śruti Texts.

We see in the Bhāgavata Purāṇa that the Sage Kapila who is taken as the propounder of the Sāṅkhya Path preaches his Sāṅkhya to his mother Devahūti. This very Sāṅkhya was originally preached[1] by Lord Saṅkarṣaṇa to the sages Sanatkumāras who are conceived as the great Jñānins-Jñānins from their birth - and also the first Indian Philosophers. Later the Sanatkumāras preached[2] it to the Sage

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1 & 2 प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन। सनत्कुमाराय सचाह पृष्टः सांख्यायनायाङ्ग धृतव्रताय ॥ BP III 8-9

Sāṅkhyāyana due to whom Sāṅkhya seems to have become the second name to Jñāna. Sāṅkhāyana is not a mere hypothetical or namesake person. In Brahma-Yajña which a Brahmin perfroms daily, he offers Tarpaṇa to the Sage Sāṅkhyāyana along with the other renowned sages by pronouncing 'Sāṅkhyāyanam Tarpayāmi.'[3] The Goddess Gāyatri belongs also to the gotra of Sāṅkhyāyana. The Sage Sāṅkhya is also the father of the sage Atri who is the seer of the R. V. hymn X-11-143.[4] The sage Sāṅkhyāyana preached Sāṅkhya to the sage Parāśara who preached it to the sage Maitreya.[5] The Sage Maitreya also heard it from Lord Kṛṣṇa when he was teaching it to Śri Uddhava (XI Skandha) and preached the same to Vidura, as mentioned in the Bhāgavata Purāṇa (III Skandha).

Bhāgavata Purāṇa thus traces and ascribes a great Sanātanatva or antiquity to the Sāṅkhya Path of Philosophy. It also equates rhe Bhāgavata Dharma with the Sāṅkhya Path. The Mahā-Bhārata, in its Mokṣa-Dharma Parva or Chapter, states that Sāṅkhya is very vast or extensive as well as very ancient.[6] It emphasises that the followers of Sāṅkhya, being themselves great Jñānins will attain Salvation and culminates this Sāṅkhya or Jñāna by stating that there is no path equal to or greater than this path. It

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3. सांख्यायनं तर्पयामि ॥ Aśvalayana Gr. Sutra.
4. 'त्यंचित् इति षडृचं पञ्चदशं सूक्तं संख्यपुत्रस्य अत्रेरार्षमनुष्टुभम्। Sāyaṇa's Ṛg Veda Samhitā IV, p. 819
5. सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः। जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ वृहस्पतेश्च ॥ BP III 8-8 & 9
6. सांख्यं विशालं परमं पुराणं... ॥ MB (SP) 301-114

also mentions[7] that the path of spiritual wisdom of Sāṅkhya followers which imparts correct or real knowledge or wisdom (of self) (Prabodhanakaram) is (one to be) explained for the welfare of the believers in it. It summarises this aspect by stating[8] that Sāṅkhya is Samyag Darśana (Samyag Khyā = Saṅkhyā) i. e. real knowledge which alone leads to realisation of self. Śri Bhagavadgītā also, while explaining the greatness of the faiths of Jñāna (Sāṅkhya) and Naiṣkarmya Karma explains " In this world, the two courses of Sādhana or Spiritual discipline have been enunciated by Me (Bhagavān) in the past (in the olden days). They are the Jñāna-Yoga of the Sāṅkhya and the (Naiṣkarmya) Yoga of the (Karma) Yogins."[9] " The Supreme State which is attained by Sāṅkhya is also had or attained by the (Naiṣkarmya) Yoga, and he, who thus] realises that Sāṅkhya and Yoga are one and the same, sees or realises truly or really."[10] The Bhagavadgītā wants to show that the greatness of Sāṅkhya is unparallelled, but Naiṣkarmya Karma is equally great and hence there is no difference between the two.

This Sāṅkhya which is appearing in the Upaniṣads, Epic Mahā-Bhārata and Bhagavadgītā is also recognised by some Western Philosophers like Keith,

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7) प्रबोधनकरं ज्ञानं सांख्यानामवनीपते । विस्पष्टं प्रोच्यते तत्र शिष्याणां हितकाम्यया ॥ Ibid-307-45

8) सम्यग्दर्शनमेवा वद् भाषितं तत्र तत्त्वत: ॥ Ibid-306-15

9) लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयातघ । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ BG. III 5

10) यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपिगम्यते । एकं साख्यं च योगं च य:पश्यति सपश्यति ॥ BG,V,5.

MaxMüller, Johnston, Franklin Edgerton and others by designating it as Epic Sāṅkhya or the Pre-Classical Sāṅkhya or Early Sāṅkhya. It is this Epic or Pre-Classical Sāṅkhya that is put forth by the Bhāgavata Purāṇa, by expounding it as the one established or renovated by the Sage Kapila and also as the one preached by Lord Kṛṣṇa. This is not the Dārśanika Sāṅkhya which has been repudiated by the sage Bādarāyaṇa in his Brahma - Sūtra and later refuted by Śaṅkarācārya in his commentary on the Brahma-Sūtra. This Pre - classical Sāṅkhya which is the same as the Vedānta or the Upaniṣadic thought or wisdom outstands the Classical Sāṅkhya. Maharṣi Aurobindo[11] also concedes in his 'Essays on Gītā' this Epic or Pre-classical Sāṅkhya as quite distinct from the Classical Sāṅkhya. So also do the modern Indian Philosophers like Radhakrishnan,[12] Dasgupta[13] and others as explained in the thesis.

The nebulous threads of this Epic Sāṅkhya which are the ones which have developed as the Philosophical thoughts of the Vedic thoughts of the vedic Samhitās, Brāhmaṇas and Upaniṣads are traced in detail in this thesis and are also shown and explained in detail as yielding a consistent and connected picture as the Pre-Classical Sāṅkhya which runs unabated from the Vedic period to the Smṛti period. This study mainly aims at recapturing also the unbroken Philosophical tradition of sages in Ancient India and their schools from the Śruti age to the

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11) Vide his 'Essays on Gita', pp 63 and 64

12) Vide his 'the Bhagavadgita' pp 175 and 176

13) Vide his, 'A History of Indian Philosophy, II,' p. 457.

Smṛti and Epic or Purāṇic times, a tradition of wisdom which is never unaffected by the various ways of wranglings of the later philosophicl Paṇḍits and Schoolmen.

There are attempts made by some scholars to connect the classical Sāṅkhya with the Pre-Classical Sāṅkhya with a view to earn or to gain for the former, the previous Paràmparā or Sanātanatva, popularity and fame of the Epic or Early Sāṅkhya. There can be no such connection since the Epic Sāṅkhya materially differs from the classical Sāṅkhya and there is absolutely no evidence for establishing any such heritage or connection except that the Classical Sāṅkhya has adopted some of the terms and nomenclatures of the Epic Sāṅkhya and designated their Philosophy with the name of the Sāṅkhya. Radhakrishnan no doubt says in this connection,[14] " When Buddhism offered a challenge and argued on a purely rationalistic soil, it (Sāṅkhya) was obliged to concede that there was no proof for the existence of God." This is only a hypothetical assumption. There is no proof as to when, who and how the challenge was accepted by the Sāṅkhya, asked by him. This may go to show at the most that the Classical Sāṅkhya had a fight with the Buddhism and that it developed its theme to meet the Buddhistic arguments. There are still some attempts made by some scholars to give a still earlier date to the Classical Sāṅkhya on the basis of reference to the Sāṅkhya and its teachers in the Buddhistic works like Buddha-Carita of Aśvaghoṣa or in the Yoga Sūtras said to be attibuted

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14) Vide his 'India hilosophy' II, .-

to the sage Patañjali. It is shown in the thesis that the Buddha Carita refers only to the theistic or the Pre-classical Sāṅkhya and not to Classical Sāṅkhya, and also that the Yoga Sūtras that are now extant cannot be traced to the Sage Patañjali. Since the present Brahma-Sūtras repudiate both the philosophies of Buddhism and the Classical Sāṅkhya, the Classical Sāṅkhya may be conceded to have existed a little earlier to the Brahma Sūtra period of the third Century A. D. and not beyond that.

The sage Kapila who is mentioned as having promulgated or as having revived the Pre-Classical Sāṅkhya (not the Classical Sāṅkhya) is held, in the Epics like Mahā-Bhārata or Rāmāyaṇa, as the incarnation of God Viṣṇu or Vāsudeva. Purāṇas like Viṣṇu Purāṇa also emphasise this aspect. Śrīmad Bhāgavata Purāṇa not only upholds such considerations but also gives more details about the birth of the Sage Kapila from the Sage Kardama through the latter's wife Devahuti, his being the incarnation of Lord Viṣṇu, the details of the pre-Classical Sāṅkhya concept as explained by him to his mother etc. Dasgupta states in this connection,[15] "In the absence of any proof to the contrary it may be urged that the account of Sāṅkhya attributed to Kapila in the Bhāgavata may generally be believed to be true. " There are however some scholars who are not prepared to accept Kapila as a historic figure, but when there is so much traditional account in the Epics, Purāṇas and other works about the personality of the sage Kapila, the accounts given about the existence of such a high figure cannot be passed over as

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15) Vide his " A History of Indian Philosophy " IV, p, 30

merely imaginary or the like, though there may be some exaggeration or Arthavāda about him. It is shown in this thesis that the sage Kaplia flourished during the Vedic period or a little later to the period of the sage Sāṅkhya whose son Sri Atri, was the seer of the R. V. hymn X-11-143.

Sāṅkhya path as explained by the sage Kapila and later by Lord Kṛṣṇa to Uddhava is also known as Vaiṣṇava Sāṅkhya, since both these personalities are considered as the incarnations of Lord Viṣṇu. Bhāgavata Puraṇa equates the Nivṛttipara Bhāgavata Dharma with the theistic Sāṅkhya. Bhāgavata Dharma is shown in this thesis as two fold, viz., Pravṛttipara and Nivṛttipara. The Pravṛttipara Bhāgavata Dharma which is shown in the Mahā-Bhārata in the Mokṣa-Dharma Parva as the one which is pronounced by the Chitra Sikhandi Sages and the one which was upheld by the Chedi King Vasu, who lived earlier to Lord Kṛṣṇa and even earlier to Lord Rāma and was also followed by the other Chedi kings like Śiśupāla, Puṇḍraka, Jarāsandha and others. Pravṛttipara Dharma was preaching mostly Karma path, and even the Janaka kings who were encouraging the Upaniṣadic principles were also following this Pravṛttipara Dharma.[16] The Nivṛttipara Bhāgavata Dharma was sponsored by the sages Nārada, Kapila, Sanatkumāras Kṛṣṇadvaipāyana Vyāsa, Śuka-muni and Lord Kṛṣṇa. This nivṛttipara Bhāgavata Dharma which is equated with the Vaiṣṇava Sāṅkhya is virtually the theistic Jñāna path. The Bhāgavata Purāṇa maintains that Jñāna should also be combined with the Nairguṇya

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15) कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।। BG-III-20

Bhakti, since the dry Jñāna and even the Naiṣkarmya Karma without Bhakti will not be very useful for attainment of salvation. Lord Kṛṣṇa elevated the Nivṛttipara Bhāgavata Dharma; and the Bhāgavata, Mahā-Bhārata and other Purāṇas accept him as Bhagavān, Vāsudeva, Nārāyaṇa. It is shown in the thesis that concepts of Bhagavān, Vāsudeva or Nārāyaṇa were existing earlier to Lord Kṛṣṇa and were the ones belonging to Lord Viṣṇu. The Śatapatha Brāhmaṇa, Taittarīya Āraṇyaka contribute to this view. In the RV, God Viṣṇu is also called Vṛṣṇi. Lord Kṛṣṇa is also called as belonging to Vṛṣṇi (Vārṣṇeya). Bhagvadgītā enunciates Lord Kṛṣna's saying that among the Vṛṣṇis, I am Vāsudeva. It will not be correct to state that the Nivṛttipara Bhāgavata Dharma owed its origination to Lord Kṛṣṇa only, who, however, may be credited as having brought it to the forefront or as its reviver. Both the Pravṛttipara Bhāgavata Dharma and Nivṛttipara Bhāgavata Dharma call themselves as pañcarātra system, but both accept and interpret it in their own ways. The Vyūha aspects conceded by the two Dharmas differ materially. The Vyūhas of the Nivṛttipara Dharma are the barriers formed by the Antaḥkaraṇa, which covers the inner self by splitting itself as Citta, Ahaṅkāra, Buddhi and Manas. The Vaiṣṇava Sāṅkhya also accepts the four tattvas of Citta, Ahaṅkāra, Buddhi and Manas as evolving from each other, and pleads for the control of these elements and their ultimate abolition.

The Pre-Classical Sāṅkhya view of Puruṣa or Bhagavān or Paramātman as presented by the Sage Kapila in the Bhāgavata Purāṇa is the Kevala monistic view of the Vedas and Upaniṣads. Bhāgavata tattva means the Tattva of Bhagavān or Bhagavat. Viṣṇu Purāṇa and Bhāgavata Purāṇa trace both the Vācya and Vacaka meaning of the term Bhagavat to the essence or Svarūpa of Paramātman, intending thereby that the Svarūpa of Bhagavat is the very Parmātman, just like Satya, Jñana and Ananta are the Svarūpa of the Paramātman and not its qualities or Guṇas. The Supreme Puruṣa or Paramātman or Bhagavān of the Bhāgavata is not an object of cognition but the idealistic pure subject to be intuitionally felt (Parijñānamayah). He is the only one Reality, all else and all other things besides the Paramātman being unreal. The Prakṛti or Pradhāna aspect which appears in the Vedas or Upaniṣads as Māyā, Asat, Hiraṇya etc. is taken as unreal or illusory by this Pre-Classical Sāṅkhya. The concepts of Māyā or Avidyā which later form a prominent part in the Vedānta were equally the predominant aspects of the Vedic, Upaniṣadic, Epic thoughts when Sāṅknya was inseparable from the Vedānta or vice versa. The Bhāgavata Purāṇa as well pleads the Māyā theory for explaining the unreality of the Universe, its creartion, its dissolution etc. and also the Vyāvahārika Satyatva of the Universe at the same time.

Lord Kṛṣṇa is, no doubt, a historical figure. He is considered to be the incarnation of Viṣṇu by the Mahā-Bārata, Viṣṇu Purāna and Harivamśa Purāṇa The Bhgavadgītā identified Lord Kṛṣṇa as the very Paramātman[17] or the Supreme Brahman or Supreme Puruṣa(Puruṣottama)[18] The Bhāgavata Purāṇa

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17) परं ब्रह्म परंधाम पवित्रं परमं भवान् ॥ BG X -12
18) अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः॥ BG XV-18

enunciates this view of Bhagavadgītā and symoblises him as Jñāna Svarupa by devoting more than half of its volume of work to this aspect. It describes him as residing in Dvārakā in the ultimate Sāṅkhya state,[19] reiterating thereby that Sāṅkhya is Jñāna. The chief contribution of the Bhāgavata Purāṇa lies thus in the exposition of Sāṅkbya as philosophy of theistic wisdom or Jñāna and this is the theme of this thesis. The Bhāgavata Purāṇa has woven round this theme the various stories and allegories from the life of Lord Kṛṣṇa and others and reproduced or illustrated properly the Vedic or Upaniṣadic Mantras or Mahā-Vākyas by suiting them to proper occasions. Commentators like Śrīdharasvāmin and others have illumined the underlying meanings of the Bhāgavata Purāṇa by their flood light of learning and knowledge, and their views have been also utilised in this thesis wherever necessary.

The attainment of Kaivalya state of Supreme or Absolute Brahman or Puruṣa or Reality after extinguishing all the unreal Māyā or Non-Ātman categories is the main aim of the Bhāgavata or Vaiṣṇava Sāṅkhya. The Bhāgavata Purāṇa considers that all ways or paths like Bhakti, Yoga or Jñāna which are very helpful to realise this Supreme Kaivalya state are the means to the end but not the end themselves. They serve as the means and lead the devotees to the end. The explanations given by the Bhāgavata in support of these paths differ from the ways in which they are presented by the Catholic exponents of the

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19) भगवानपि विश्वात्मा लोकवेदपथानुगः। कामान् सिषेवे द्वार्वत्याम् असक्तः सांख्यमास्थितः। BP III-3-19

paths like Bhakti or Yoga who, while upholding their own paths strongly undermine the paths other than their own. The Bhāgavata Purāṇa on the other hand upholds the interdependence or harmony among all the paths. It efforts to equate[20] with the theistic Sāṅkhya, the Ahaituki or Nairguṇya Bhakti which tends to unite the devotee's Jivātman with the worshipful Paramātman without any-distinction or Bheda (Avyavahita)[21] when he attains Tanmayatā, and thus makes no distinction between the two. It concentrates upon the End or the Bhagavān and considers Him as the fundamental factor to be achieved, and when the End is achieved it advises or pleads Tyaja Astram,[22] Tasya Kāryam[23] na vidyate. Thus against this background, the outstanding achievement of the Kaivalya is brought out fully by this thesis and its integral character or implications are emphasised. It is also made clear that the way of exposition of Bhāgavata or Sāṅkhya Philosophy which is in line with that of the Vedas, Upaniṣads and the Bhagavadgītā is Kevala Advaitic. This aspect is accepted even by the great Philosopher Dasgupta[24] who has his leanings towards

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20) ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः। द्वयोरप्येक एवार्थो भगवच्छब्द लक्षणः। BP III-32-32, भक्तियोगश्च योगश्च मया मानव्युदीरतः ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत्॥ BP III-29-35.

21) लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम्। अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे॥ BP III-2011 & 12. The word Avyavahitā is annotated by Śrīdharsvāmin as अव्यवहिता भेददर्शनरहिता। Gloss of Sirmad Bhāgavata Purāṇam published by Gujarat Vidyapeetha.

22) BP XI-12-24.

23) BG-III-17

24) Dasgupta 'A History of Indian Philosophy' IV p. 33.

the Dvaita Philosophy.

The Bhāgavata Purāṇa also refers to the Cit-Śakti which is helpful in extinguishing or abolishing the Māyā, when the Sādhaka is struggling on the path to salvation. This Śakti which is incorrectly attributed to the Cit (Sat, Cit, Ānanda) of the Paramātman by some of the Indian Philosophers is traced as the Vidyā-Śakti or Jñāna-Śakti or the Sāṅkhya-Śakti. The Śvetāśvatara Upaniṣad and the Bhāgavata Purāṇa clearly point out Vidyā and Avidyā as the components of Māyā and the Paramātman as the Controller of Vidyā and Avidyā. Bhāgavata Purāṇa also explains that it is the Vidyā (Vidyā-Śakti) that cuts away the very roots of Māyā and thereafter, it which is the component of Māyā, disappears automatically when its mother Māyā (or root) vanishes, just like fire extinguishing with the disappearance of fuel. It is defined as the one destroying Bheda. No power or Śakti nor any quality can be attributed to the Nirviśeṣika Paramātman or the Supreme Self which is beyond all such aspects. An Upāsaka of Jñāna who develops the real Jñāna or Sāṅkhya attains also its Cit-Śakti which is inherent in it and by this Śakti eliminates the Māyā or Bheda or duality. He vanquishes His own separate existence after the self sacrifice of Vidyā or Jñāna (Jñāna Sannyāsa or Vidyā Sannyāsa) at the final stage, and ultimately, will have Self-realisation.

The Classical Sāṅkhya as well as the Classical Yoga regard all selves as Puruṣas themselves independently, whether they are rotting in the Samsāra or free from it. There is no Parama Puruṣa in the Classical Sāṅkhya, while the Classical Yoga concedes

Iśvara, but he is however a dignified Puruṣa. The Classical Sāṅkhya on the other hand recognises the Individual Puruṣa alone as the functioning Puruṣa as well as the freed Puruṣa and makes no distinction between them. The Bheda between the two statuses which seems apparent is due to Prakṛti with the Prakṛti withdrawing, the Puruṣa becomes free from it. The Classical Sāṅkhya materially differs from the Pre-Classicl Sāṅkhya which is Vedāntic and theistic by recognising the Paramātman. The state of Paramātman according to the latter can be achieved by a Sādhaka even when the body exists, by taking to the Sāṅkhya or Bhāgavata path after extinguishing the Māyā.

Full significance is brought out about the various terms like Apaḥ, Āpaḥ, Nara, Nārāyaṇa, Suparṇa, Satobandhu, Sāśana, Anasána, Reḷhi, Mātariśvan which appear in the Veda and which have been explained by the Bhāgavata Purāṇa and the Mahā-Bhārata while explaining the Vedic and Upaniṣadic Mantras. This will help to bring to lime light the true or correct meaning of the allegoric R. V. hymns, for which an attempt is only made in this thesis by explaining only a few hymns. The scope of the thesis being limited, no further attempt could be made to bring out the real meaning of more Hymns.

A Sādhaka, by resorting to this Sāṅkhya path or Jñāna path, will surely attain Self realisation and it is hoped that this study of Sāṅkhya as brought out in this thesis will contribute, in however small a measure, towards an attempt to have an inkling of the real wisdom or Jñāna of the Paramātman.

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DHYĀNA- YOGA- YOGA OF MEDITATION

M. S. Deshpande, M. A.

" God-realisation " is according to *Śri Gurudeva Dr. Ranade* " the Supreme Teaching of the *Bhagavadgītā*. " The Pathway to such a realisation is called Yoga by the Gītā. This Yoga has four avenues : *Karma* (Action), *Jñāna* (Knowledge), *Bhakti* (Devotion) and *Dhyāna* (Meditation). Detached and dedicated Action (Niṣkāma Karma) as well as intellectual knowledge (*Jñāna*) are its contributory avenues while one-pointed devotional Meditation forms its primary avenue.

Dhyāna-Yoga or Devotional Meditation, along with the nature of God-realisation or Self-realisation is the main subject of Chapter VI of the Gītā. We shall first deal with the nature of this Meditation and then proceed to point out the nature of Self-realisation as depicted in the Gītā.

The *Dhyāna-Yoga* has four elements : i) Physical, ii) Moral, iii) Mental, and iv) Devotional.

i) Before beginning to practise meditation, the Gītā advises the aspirant to observe moderation in food, sleep and recreation. For, says the Lord *Śri-Kṛṣṇa*,

Nātyaśnatostu yogo'sti, na caikamanaśnatah
Na cāti swapnasīlasya, jāgrato naiva cārjuna.

Yoga is not for him who eats too much, nor for him who eats too little. It is not for him who sleeps too much nor for him who keeps awake too much. (16)

Yuktāhāra-vihārasya, yuktaceṣṭasya karmasu,
Yukta-swapanāwabodhasya, Yogo bhavati duḥkhahā.

He who is moderate in his food and recreation, who is restrained in all his actions, and who has regulated his sleep and wakefulness, has his sorrows destroyed by Yoga. (17)

After this preliminary preparation, the aspirant should sit for meditaion in a quiet place. He should maintain a steady posture, "hold his body, head and neck erect, and gaze steadily on the tip of the nose." (13) He should also equalise his in-going and out-going breath. (Praṇāpānasamatva). The proper observance of these physical elements would facilitate his mental epuilibrium.

ii) Self-control is a basic element of meditation. Unless an aspirant succeeds in controlling his senses with the mind, mind with the intellect and his intellect with the will (*Dṛti)* he will not be able to continue his meditation undisturbed. For the success in self-control, *Śri Bhagavān* has suggested the following remedy to *Arjuna*:

Asaṁśayam mahabāho, mano durnigraham,
calam, Abhyāsena tu kaunteya, vairagyeṇa ca
gṛhyate.

Really, O *Arjuna*! the mind is fickle and very difficult to control. But it can be controlled by practice and dispassion. (35)

Hence a *Sādhaka* should try to cultivate dispassion (*Vairāgya*) by becoming free from passion, fear and anger (*Vītarāga-bhayakrodha*). He should constantly try to practise self-control. When he attains self-conquest, he will be nearer God:

> *Jitātmanaḥ praśāntasya, paramātmā samāhitaḥ,*
> *Śītosṇa-sukhaduḥkheṣu, tathā mānāpamānayoḥ.*

God is very near the man who has developed self-control and is quite serene, in heat and cold, pleasure and pain, honour and dishonour. (7)

iii) The mental element in meditation is perfect concentration and deep absorption. To accomplish this, *Śri Bhagavān* has advised the aspirant as follows:

> *Saṅkalpa-prabhavān,* kāmān, *tyaktvā sarvānaśeṣataḥ*
> *Manasaivendriyagrāmam, viniyamya samantataḥ*
> *Śanaiḥ śanaiḥ uparamet, buddhyā dhṛtigṛhītaya*
> *Ātmastham* manaḥ kṛtvā, *na kiñcidapi cintayet.*

Completely renouncing all the desires arising from *Saṅkalpa* (imagination) and restraining with his mind all the senses from all sides,

Let him gradually attain tranquillity with the help of reason made firm by his will, and concentrating his mind on the *Ātman*, let him not think of anything else. (24-25)

His mind would then remain steady in the *Ātman*, like a lamp burning undisturbed in a windless place.

iv) Such a steady absorption in the Ātman is possible only when the aspirant develops one-pointed devotion for the *Ātman* or the Lord. The Lord is a lover of devotion. So it is ardent devotion alone that will enable him to be absorbed in Him and realise

Him. He should, hence, carry on his meditation with his heart full of devotion. He should ever be intent upon Him (*Tatpara–Matpara*).

The Seeker would then be blessed with the Vision and Bliss of the Lord– the Ātman. He would first have the vision of the Ātman through his awakened Intuition and enjoy His Bliss within himself. He would, thereafter, have that vision everywhere.

> *Sarva-bhūtasthamātmānaṁ, sarva--bhūtāni cātmani*
> *Īkṣate yoga-yuktātmā, sarvatra samadarśanaḥ.*

A Yogi who has become one with the Ātman, sees his Ātman in all beings, and all beings in his Ātman. He attains such an equality of vision everywhere. (29)

> *Yunjannevaṁ sadātmānam, Yogī vigata-kalmaṣaḥ*
> *Sukhena brahma-saṁsparśaṁ, atyantaṁ sukhamaśnute.*

Thus becoming one with the Ātman, he will enjoy the ecstatic bliss through the contact with Brahman, (28)

> *Sukhamātyantikaṁ yat-tat, buddhigrāhyamatīndriyam*
> *Vetti yatra na caivāyam, sthitaścalati tattvataḥ.*

This Supreme Bliss is beyond the reach of senses and can only be realised through intuition. And a Yogi established in it will never swerve from Truth. (21)

Finally,

> *Yo'ntaḥ sukhaḥ antarārāmaḥ, tathāntarjyotireva ca*

Sa yogi brahma-nirvāṇam, brahma-bhūto'dhi-
gacchati

He who enjoys inner happiness, inner delight of the Self, and is even illumined by the Self, such a Yogi becomes *Brahman* and gains the Beatitude of *Brahman*. (V-24)

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Note :

i) Atman, Brahman, Iśvara, Lord are identical in essence.
ii) Nos. within the brackets refer to the verses in Ch VI.

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TRULY RELIGIOUS BEHAVIOUR

K. D. Tangod, M. A.

Religion is an important element of culture governing the life of the society. It is recognised as a means of social control. Man without religion is no better than a brute. It is a pity that such a vital aspect of culture as religion is more often misunderstood and as a consequence instead of uniting men it has been the cause of disunity and social disturbance. Such unhappy situation arises when people fail to have the proper approach to religion. When religion is not practised in spirit it causes more harm than good to individuals and society and proves to be a curse rather than a boon. If it is to serve its purpose in the way expected, people are required to develop the true spirit of religion before they think of practising it. Religion practised in spirit alone can sustain the individual and society.

Religion is a way of life. Understood in its comprehensive and true meaning religion is not a matter that could be brushed aside after a threadbare discussion. It is, on the contrary, something to be lived and practised. It should affect every item of our daily living. Only then it survives. Otherwise it is bound to die an immature death. Religion without God is a contradiction in terms.

Religion so understood is the property of the entire humanity. It implies a firm faith in the existence of God who is omnipresent, omniscient and omnipotent. A religious man loves God and all His creatures in whom he finds divinity. From this belief follows a life of complete self-surrender. Being a true devotee of God he does every-thing in the name of and as a service to the Lord. The devotee considers himself as the instrument of God. He fears none except God and abides by the dictates of his conscience not caring for the reactions or criticism of others. He is the embodiment of humility. Egotism completely disappears from his personality. His life is the very exemplification of निष्कामकर्म .He is in the world and yet out of it.

Whether a person is truly religious or not is evident from his dealings in daily life. In one of his significant songs meant to suggest how a truly religious man should behave, saint Purandaradasa, the mystic-poet of Karnataka gives a full description of the truly religious behaviour. A man who wants to practise religion by comprehending its spirit should offer delicious feast to the one who gives poison. He should protect the one who hates. One who spoils our case by resorting to lies should be praised and the name of the person who dceives should be given to the son. To be religious we should be saluting those who blame us at the back, and mix with those who have imprisoned us. We should go unhesitatingly to the doors of the enemy who has killed and befriend those who point out our defects. We should always be remembering those who beat us and invite people who cannot even tolerate our sight. Such large hearted religious men should attain salvation by singing the glory of the Lord Purandara Viṭṭhala. It is clear from the foregoing advice that a person who has grasped the spirit of religion is of full love for the whole human race and is completely free from hatred in all its froms. This is the most ideal picture of a truly religious man of the saint's conception. By trying to reach this ideal sincerely we are sure to make head way in the direction of our final destination.

To practise religion in spirit is not to rest satisfied with mechanical indulgence in rigid rituals of any particular religion. Many individuals in our society, not getting at the spirit of religion, make a grand show of it to fool successfully those around them. They use their religion and religious practices as means to attain ends like wealth, name and fame in which alone they are primarily interested. Saint Purandaradāsa has given a vivid picture of the religious hypocrite in another beautiful song. The religious hypocrite not having the least devotion to Lord Padmanābha does things in the name of religion only for the sake of belly. This the saint calls the non-attachment of belly (Udara-vairāgya). A satirist of the first rank whose mission it was to correct the wrongs of the society, the saint has given an appealing caricature of the so-called religious man practising religion mechanically for practical gains. Such a man takes all around him by surprise by bathing in the river in the early morning even while trembling on account of cold. This he does even when he allows his mind to be filled with pride, jealousy and anger. Bent on making a show of religion, he collects bronze and brass images as in the shop selling such articles and burns many lights so that they could shine.

By such worship he deceives himself and others. He tells the beads, chants the mantras and covers his face with ashes or sandal paste. He pretends to be the most non-attached even while constantly remembering a woman belonging to some one else. Like an actor playing a female role he puts up a show of much devotion and makes others think that he is truly religious whom none other equals. But he does all this as a means to his bread. Deeds done by a man who has not adandoned the ego, nor joined the enlightened, nor meditated in silence on the Lord Purandara Viṭṭhala thinking that all that happens, happens as per the divine will, are only meant to fill the belly and serve no other purpose.

A truly religious man is advised to maintain internal and external purity. In one of his popular Vachanas Saint Basaveshwara suggests how this purity could be achieved. He advises us not to steal, not to kill, not to tell lies, not to get angry, not to dislike others, not to indulge in self-praise, and not to blame others. This, he says, is the only way to win the favour of the Lord Kudalasaṅgama.

It is clear from the songs quoted above that religion, only when practised in spirit takes us to God, our final destination. A show of religion would only prove to be a means to belly-filling. Religion not treated as a path leading to God befools people around us but never frees us from the miseries of this world. May true religion be victorious !

○ ★ ○

PHILOSOPHY OF KARMA IN PRASTHĀNATRAYA

- K. E. Parthasarathy

The Vedānta philosophy is embodied in the Upaniṣads, the Bhagavad-Gītā, and the Vedānta Sūtras of Vedā-Vyāsa, which are popularly called *prasthānatraya.* While the Upaniṣads express the mystic or intuitional aspects of the Vedānta, the Sūtras deal with the metaphysical side and the Gītā insists on moral and spiritual development. These *prasthānas* have their basis in the Vedas.

2) The Vedas depict the different phases of human activity and aspirations. All the activities, mental, moral and physical are aimed at living a full life enriched with all good things of life. They stress the need for constant activity which is the very essence of living. The Upaniṣads also dilate on the ncessity for a long life of hundred years crowned with activity and enjoyment chastened by a spirit of service and sacrifice and freedom from greed and other allied attributes.

3) Activity or action is *Karma* which comes from the root 'Kṛ' meaning "to do". Every thought, word or deed is an act of Karma. Even introspection is an activity. Lord Krishna has pointed out in the Gītā that none can remain even for a moment actionless and that everyone is driven to action by the qualities

born of nature (B. G., III-5). Cessation from *Karma* in thought, word, or deed is thus a psychological impossibility. Achārya Śaṅkara has defined *Karma* as the activity or restlessness of the body, mind or the senses. Until one transcends nature and becomes his own master one is bound to work.

4) Action is the fundamental impulse which makes the universe. Gītā calls the emanation that causes the birth of beings an action. Action is creation and creation is action. The whole creation is a mighty stupendous act. From God it takes its first impulse. Man is a pro-creator or agent or actor after the Creator. The primal creator is the Cause of the Upaniṣads. He is Brahman.

5) The choice to act or cease to act is in the hands of God. "From Brahman action groweth". He who does not act lives in vain and is also a sinner. But the choice lies in clearly determining how he should act. One's nature consists of various types of energy and one can choose which shall prevail over the rest (B. G., VI. 36) One can also mould one's faith in the light of past experience and the faith of each takes shape according to his nature.

6) Brahman is a necessary postulate for all deliberations or Karma. The Upaniṣads proclaim that Brahman is *Satyam, Jñānam* and *anantam*. He exists; He is the Will; He is Infinite; He is Satyasaṅkalpa. Out of His will comes forth the act, for the will is the potentiality of the act. The Brahman, the Creator willed "Let me become many"-Bahusyām Prajāyeyaḥ ,, Chāndogya Upaniṣad, VI-2-1. " He resolved to

assume variegated forms of sentient and nonsentient beings, and He then created the universe. All creature act is thus preceded by Saṅkalpa or will. Act is will manifested; will is act unmanifested. They are the potential and kinetic states of one Eternal Energy-the Brahman. Karma or Action is a never-ceasing function of Divinity.

7) The act of an individual emanates from his own will but both the will and act are contingent on Brahman's Will and act. The individual soul is endowed with a will but within circumscribed limits. This power is only a delegated power and what is called "dattasvātantrya" within the limits of which the soul is free and from the limited freedom comes the limited responsibility for its act.

8) The motive of Karma is to ensure that the law of the universe is recognised and obeyed in order that the solidarity of the universe may be maintained. Not only the solidarity and unity of the human community but *loka-saṅgraha*, i. e, the solidarity and organic unity of the entire universe of existence are postulated by the Vedānta. Karma is the agency by which the wheel of the universe is made to revolve for the good of all and for the organic unity of the universe and the well-being of all living beings in evry part of it.

9) The Vedānta considers that in every Karma three factors are involved - Kartṛtva-being an agent or actor, jñātṛtva-being conscious and willing to act, and bhoktṛtva,-being enjoyer of good or bad of his acts or the fruits of his acts. Brahman, being the rewarder of fruits is not the experiencer. He is simply and

predominantly a spectator, as is aptly allegorised by the Muṇḍaka Upaniṣad. Like two birds of beautiful golden plumage inseparable companions, individual self and the universal self are perched on the self-same tree. Of them, the individual self tastes the sweet and bitter fruits of the tree while the other sits majestic in his glory, calmly watching its comrade.

10) The individual soul is solely responsible for his own Karma and also accountable for it. Brahman is free from indictment of partiality of any kind. This aspect is discussed in the Brahmasūtra: 'Vaiṣamyanairghṛṇye, na Sāpekṣatvāt' (II-1-34) While creating the gods and others of different status in life, He is neither partial nor cruel by temperament. The inequality in creation by the Supreme Self is due to Karmas or acts of the individual selves. This is supported by the Bṛhadāraṇyaka Upaniṣad text: "He, who does good work, becomes good; he, who does evil work, becomes evil" (IV-4-5).

11) The Gītā emphasises that the activities of the world must go on and everyone should do his allotted work and that which appertain to his place in society. Every action of the individual should chasten his mind and conduce to the progress and prosperity of society. It is his duty to do everything without any selfish motive and to maintain equilibrium in success and failure, pleasure and pain, joy and sorrow. Thus purified, he will be qualified for further progress by constant meditation, prayer and devotion and finally he will see himself in everything and everything in God.

12) The Gītā has also held that even Jñānins

have had their responsibility in the sphere of action and should see that the solidarity of society and faithful adherence to Dharma are maintained in tact. Śaṅkara has defined 'Lokasaṅgraha' as "the preventing of men from swerving into the path of undesirable activity." In order to secure this the influnece of the personal example of the faithful and devout observance of Dharma by those members of the society who hold the highest place in men's esteem is necessary as the most potent and effective source of influence, inspiration and encouragement to others. Hence Krishṇa says in the Gītā "Whatever the highest man (in a society) does, that only the other men do; whatever he regards as the source of true knowledge, that the world follows (as their authority) (III. 4).

13) Inactivity is sin and is committed by men being influenced by the doubtful monsters of Kāma and Krodha. They are insatiable and are strongly entrenched in the fortress of the senses. They bind the souls to the objects of the world which yield transitory pleasures and concomitant pain through the five agents, the sense organs, led by the chief agent, the mind. Through the control of the mind the other sense argans have to be controlled and through their control, the great enemies of wisdom, Kāma and Krodha have to be vanished. Then the mind will be in a state of equipoise. There will then be dawn of real freedom and wisdom. The individual will be a sthitaprajña or a Jñānin.

14) The Sthitaprajña or the wise man works for work's sake and he has nothing to be gained. Even though he works he dose not really work. To him

action and actionlessness are the same, while for others, action is the means and actionlessness the end. So the Gītā says:

> By works the votary doth rise to Saint,
> And Saintship is ceasing from all works.

It teaches the truths that one works in order to be free from it and that one should not get leave to wrok but should get leave from work.

15) The Karmas are of different categories-Nitya, Naimittika and Kāmya. Again, there is the broad division of Sāmānya Karmas and Viśeṣa Karmas. Sāmānya karmas are for all mankind, while Viśeṣa Karmas are dependention Varṇa and Āśrama. The Śāstras are the authority for the performance of Karmas. The Gītā warns that as scriptures are the pramāṇas (authorities) for all kinds of Karma, "he, who having cast aside the ordinace of the scriptures, followeth the promptings of dersire, attaineth not to perfection, nor happiness, nor the highest goal". (BG, XVI-23).

16) All the Karmas fall broadly into two divisions-Pravṛtti and Nivṛtti. Pravṛtti means "embarking for" and Nivṛtti "debarking from". In other words, Pravṛtti Karmas may be called interested acts and Nivṛtti Karmas disinterested acts. The interested acts bind the individual soul and keep it in bondage or Saṁsāra, whereas the disinterested acts free it from bondage and lead it to the final goal. Ācārya Śaṅkara has dealt with this aspect in his commentary on the Gītā.

17) It is authoritatively held that work is worship. The organised body that is given to man in the

scheme of His creation is intended only for worship. It is to be so used and not abused. The body should be offered to Him who gave it. So exclaims a Vedic sage: "Oh ! Body! I wear thee that I may please Him with thee". The body has got a Pravṛtti aspect as well as a Nivṛtti aspect of Karma-Let everyone profit by it !

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कर्मफल त्याग[1] - CONCEPT AND MEANING.

M. K. Deshpande, I. A. S. (Retd)

कर्मफल त्याग is one of the most important principles laid down by the Bhagavadgeeta. Lokamānya Tilak appears to use the term निष्काम कर्म[2] as equivalent to कर्मफल त्याग. (It is pertinent, however, that the term निष्काम कर्म is nowhere used in the Geeta)

The literal meaning of निष्काम कर्म, of course, is " desireless action "-that is to say any act done without any particular desire, object or motive. Now, the question is whether it is at all possible for any act to be done absolutely without any desire, object or motive. Lokamānya Tilak appears to think that it is. He, however, appears to distinguish between an act *without* any desire, object or motive and an act done *with* a particular desire, object or motive. On page 111 of his Geeta Rahasya (1926 edition) he says : हात पाय हलविणे अशी नुसती इच्छा होणे, आणि एकाद्याला पकडण्यासाठी अगर लाथ मारण्यासाठी ते हलविणे यात भेद आहे. That is to say, there is a difference between one's moving one's leg *for no purpose*, and moving it *with a particular purpose*.

Now, as regards the question whether it is at all possible for any act to be done unless the doer has any desire or motive-overt or covert-to do that act, the Great Shankarāchārya says : प्रयोजनमनुद्दिश्य न मंदोऽपि प्रवर्तते. That is to say, even an idiot does not put his hand to any action unless he has any desire or motive in doing so. Even in the illustration of an unmotivated act given by Lokamānya, it is difficult for one to agree that the act of the man who moves his leg *apparently* without any purpose (as stated by him) is in fact purposeless or unmotivated. The man may move his leg in order to relax, or for driving away an insect sitting on it or for any of the various purposes-overt or covert–for which one can move one's leg. Even a natural instinct cannot be without any purpose. So also the नित्य, नैमित्तिक कर्म which is done as a part of one's prescribed duty, cannot be निष्काम as such. As, however, the Geeta does not use the term निष्काम कर्म, this point, though of considerable interest, is more or less of an academic interest so far as the present question is concerned.

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[1] *Karmaphalatyaga* (Sacrificing the fruit of action) - Ed.

[2] Desireless action - Ed.

Now, what is the exact meaning and concept of कर्मफल त्याग ? Literally it means "giving up or renouncing the fruit or result of any act." Is it, however, practically possible (or for that matter even desirable) to give up the fruit of any action ; Logically the reply will have to be in the negtive. For, according to the Law of Karma every act must necessarily bear its fruit or consequence. In fact, the fruit is inseparably attached to the act (unless it is nullified, which, however, is a different matter). Giving up or renouncing the fruit of action is therefore an impossibility; nor is there any reason why one should desire to give it up. If, as we have seen above, every act is the result of some desire or motive, why should the fulfilment of it be given up ?

In differentiating (according to him) between a desireless act and one done with a purpose or a desire, Lokamānya says, in respect to the latter, (p 111): इच्छा सुटली तर सर्व कर्मच बंद पडेल. तसेच प्रत्येक कर्माचे कांहीं तरी फल मिळेल हें ज्ञानही प्रत्येक मनुष्यास असले पाहिजे. इतकेंच नव्हे तर अमक्या फला साठीं अमुक अशी योजना करून कोणतेंही कर्म करण्याची त्यानें इच्छा धरली पाहिजे. नाहीं पेक्षा त्याच्या सर्व क्रिया निरर्थक होतील. त्या सोडाव्यात असें गीता सांगतही नाहीं.

Again on p. 232 – फलाशा सोडणे म्हणजे सर्व प्रकारची इच्छा सोडणे, किंवा माझ्या कर्माचें फल कोणास कधीही मिळू नये, व मिळाल्यास तें कोणीही घेऊ नये, अशी बुद्धी ठेवणे नसून मला अमुक एक फल अवश्य मिळावें म्हणून मीं हें कर्म करतो अशा प्रकारची फला बद्दल ममत्वयुक्त आसक्ति नसावी. As we have seen above, there can be no act without any desire or purpose behind it; this argument will therefore naturally and logically apply to *every* act.

The above mentioned argument boils down to this – that one should not act with the expectation (*positive expectation)* that one *shall* and *must necessarily* get the desired fruit or result of one's act. According to Lokamānya, acting *without* such positive expectation amounts to कर्मफलत्याग. He is not against *desiring or accepting* the fruit of one's action. Though, therefore, one may not *act with the positive expectation* stated above, there is no objection to one acting with the *desire* that one *should* get a certain fruit or result of one's act. One may or may not get the desired fruit. And this is perfectly reasonable, as according to the Geeta, five factors are required for the fulfilment of any act– अधिष्ठानं तथा कर्ता करणंच पृथक्विधम् । विविधाश्च पृथक् चेष्टा दैवं चैवात्र पंचमम्। One can, therefore, never be sure that one shall necessarily get the desired fruit, and one cannot be justified in entertaining such a *positive expectation*. This is why it is said in Ch II-47 कर्मण्येवाधि-

कारस्ते मा फलेषु कदाचन. This means that it is in your power or competence to act, but the result is not in your hands or competence. You cannot therefore act with a positive expectation that you shall necessarily get the desired fruit.

It will thus be seen from the foregoing discussion that (1) no act is possible unless it is backed by a desire or motive; (2) one may or should act with the desire that one should get the desired fruit, but should not expect that one *shall and must* necessarily get it.

As according to the Law of Karma the fruit of an act is inseparably attached to it, one cannot, nor need, give it up. If this is so, what is the meaning of कर्मफल त्याग? The most logical reply is that as you cannot give up the fruit of your act, all you can and should do is to accept it without allowing your mind to be affected thereby-either favourably or unfavourably, as has explicitly and repeatedly been stressed by the Geeta. Geeta lays a great stress on the साम्य or equanimity of the mind in all circumstances favourable or unfavourable. समत्वं योगमुच्यते। दुःखेषु अनुद्विग्न मनाः सुखेषु विगतस्पृहा । सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । नित्यंच सम चित्तत्वं इष्टानिष्टोपपत्तिषु । Jñāneshwara, the greatest commentator of the Geeta has beautifully expressed this idea in several places in his Jñāneshwarī.

१ समत्व चित्ताचे । तेंचि सार जाण योगाचे ।।

२ संतासंत कर्मीं । हें जें सरिसेपण मनोधर्मीं ।
तेंच योगस्थिति उत्तमीं । प्रशंसिजे ।।

३ गोमटे कांही पावे । तरी संतोषे तेणे नाभिभवे ।
जो ओखटेनि न नागवे । विषादासी ।।

४ जो यथा लाभे न तोखे । अलाभे न पारुखे ।
पाउसे वीण न सुके । समुद्र जैसा ॥

५ तरी गेली याची से न करी । न पवतां चाड न धरी ।
जो सुनिश्चळु अंतरी । मैरू जैसा ॥

६ सुखी संतोषा न यावे । दुःखी विषादा न भजावे ।
आणि लाभालाभ न धरावे । मनामाजी ॥

७ तरी अकरणाचेनि खेदे । द्वेषाते जिवी न बांधे ।
जालियाचेनि आनंदे । फुंजो नेणे ॥

So कर्मफलत्याग means that one should accept with perfect equanimity of the mind whatever fruit one gets out of one's acts. Physical rejection or giving up of the fruit is neither possible nor is it indicated or meant by the Geeta.

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Review

Nurondu (101) By R Venkatesh, Talakady (Karnataka) :
Publisher - Shri Siddhamallikarjuna Swamiji of
Hastikerimath Pages : 19 Re : 1.

There are nine parts in this booklet, a collection of 101 vachanas in Kannada. The author seems to be influenced by the vachanas of Veerashaiva Saints, Sarvajna, the Kirtanas of Haridasas and the Manku Timmana Kagga of the late D. V. G.

The book is an experiment in expressing stroy thoughts on various subjects. There is therefore no consistency in the treatment of the same.

The author is alive to the modern way of life. So he has given satirical expression in some of his vachanas. He points out how people have become slaves of power today. He also narrates the evils of coffee drinking. He pleads for the harmony of different religious sects and languages and for emotional integration. The synthetic view of life taken by the author deserves appreciation. The dominant note of these verses is preaching not very much based on the author's experiences.

S. N. Kulkarni.

Academy of Comparative Philosophy and Religion, Belgaum.

A Short Report (26-12-1977 to 30-3-1977)

There were two meetings of the board of trustees. Shri G. V. Tulpule, who was the Chairman, resigned the post on account of his old age and inability to attend the meetings. Shri K. D. Sangoram is now the Chairman of the Board of Trustees.

Shri Madhukar M. Saraff, Tilkwadi, Belgaum, has been elected by the donors as a trustee on their behalf for a period of two years from 1-4-1977.

Shri N. G. Gore, Poona, paid a visit to Gurudeva Mandir and acquainted himself with the work that was being done by this Institution.

There was Bhajana programme of Kumari Satyawatiji, Professor in Dharma Vikasalaya of Chandigarh, on 21-1-1977, and it was followed by her talk in Hindi. On the next day, Shriman Vikasdevji, Principal of that Institute, gave a talk in Hindi, on Spiritual Evolution of the Human Soul.

The following five persons have become life members of this Institution on payment of Rs 250/- each:

1. Shri N. V. Newarekar.
2. Shri Y. P. Pandit, Poona.
3. Shri K. G. Kulkarni, Tilakwadi, Belgaum.
4. Shri M. S. Deshpande, Athani.
5. Shri Harihar Trimbak Kulkarni, U. S. A.

Shri S. R. Lad, Bombay, paid Rs 50/- and Shri

P. V. Guttal, Hubli, paid Rs. 25/- on account of part payment of life membership during this period.

Shri Ashok G. Saraff and Shri Madhukar M. Saraff, Tilakwadi, Belgaum, paid Rs 551/-each and they have become 'Donors' of this Institution. We have also received a donation of Rs 25/-from Shri Ramesh H. Borwankar, an Officer in the Bank of India here.

The Marathi book — गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण -, written by Shri G. V. Tulpule, was published on the 29th March, Ramanavami, at the hands of Shri P. R. Dubhashi, I. A. S., Divisional Commissioner, Belgaum. A short report of this function is printed in this Number separatety.

We have decided to publish the Kannada book on the life of Saint Shivalingavva, written by Shri Ramanna (R. P.) Kulkarni and the Marathi book on the Philosophy of Jñāneshwara, written by Smt. Padma Kulkarni. The books will be available at a concessional price to those who register their names before the publication.

The Board of Trustees has decided to celebrate the Silver Jubilee of this "Academy" in about October, this year. A detailed programme will be drawn up and given due publicity to enable the public to take part in it.

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Publication of G. V. Tulpule's Marathi book गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण.

The Publication ceremony of the Marathi book गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण was held on the 29th March, 1977, on the auspicious day of *Ramanavami*. Mr. P. R. Dubhashi, I. A. S., Divisional Commissioner, Belgaum, was the Chief Guest who released the book. Mr. K. D. Sangoram presided over the function.

The President read out the message sent for the occasion by Mr. Tulpule, the author of the book, who could not be present for the function due to his ill health. Mr. Tulpule says in his message :

" ..... I am happy that Mr. Dubhashi who has regard and respect for Gurudev and his philosophy, has kindly consented te be the chief guest. Kindly convey my deep respects to him for sparing time for publishing my humble book.

It would not be out of place, I hope, to write a few words regarding Gurudev and his philosophy. The last sentence of his book on the Bhagawat Geeta says, " One need now no longer ask, "What is the relation between the moral and the sublime ? Is the moral more divine than the sublime, or the sublime more divine than the moral ? It is enough for us to know that the moral, the sublime and the Divine all merge in one Consummate Philosophy of Spirit like that of the " Bhagawadgeeta". He means that the values-Truth-Goodness-Beauty-are all truly realised in God-realization only. In philosophy, these values have only "An *ideal* existence," not objective one. The Self or God is objective reality and can be realised and has been realised by many-of course by Gurudev-who have thereby made their lives Divine and more worthwhile living.

According to Gurudev, the function of philosophy is to formulate theories which will make life Divine and more worthwhile living. The sentence quoted above applies to Gurudev's philosophy also, which is the philosophy of God-realisation or Beatification. True to his principles, he based his philosophy on his own experience of God-realisation and so it has exceptionally great validity. His life also reflects what he has said about every God-realiser. : " One has only to remember that it becomes the mission of such a realiser to spread the Gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity- should be his maxim, theopolity his doctrine. Whosoever realises the unity or the presence of God can never but direct his life in such a way that the greatness of God becomes not merely understood, but also achievable " (B. G. 136).

All who know Gurudev's life will gratefully testify that this is the life he led for over thirty-five years. The Academy humbly hopes to spread this philosophy of Gurudev, benevolent to the individual and society, to the best of its ability and will spare no efforts for doing it. I pray to Gurudev to bless its efforts and give all his support to its aims and objects. I am sure all God-loving persons will also lend their help and sympathy to the Academy.

I am very sorry that, owing to physical incapacity, it is not possible for me to attend this function. It is bound to be successful under the able guidance of Shri. Parulekar who is easily recognised as the architect of the Academy and of the Gurudev Mandir. In spite of the great Calamity that has befallen him, his work for the Academy continues as devotedly as ever."

Mr. Dubashi released the book and said in his speech :

" I am happy to release this book on the Life and Teachings of Professor Ranade, written by Mr. G. V. Tulpule who is fortunate to have been closely associated with the Master for a long period of about fifty years. The fact that only a few pages have been devoted by the author to the mundane life of Professor Ranade, the main bulk of the book comprising his spiritual life and teachings, brings to our notice that spirituality was the very core of Gurudeva Ranade's life. A great man's life generally has three aspects-the worldly, the intellectual, and the spiritual, but in most of the cases the former two predominate over the third. With Professor Ranade, the case was otherwise. His life also had the three aspects; however, in his case the spiritual aspect predominated over the others. In a way Ranade's life may very well be said to be rich even in the ordinary sense, taking into consideration his intellectual achievements and the high posts that he held. But all such achievements were just secondary in his life. Whatever Ranade did, may it be holding a particular post or writing a masterly treatise, he did with God-realization as the only ideal before him. In fact spirituality is *identical* with Professor Ranade's life. There were and there are many philoscphers in India. But Ranade, who is aptly considered to be a *Yajnavalkya* or a *Jnanesvara* of this century, did not only study and teach philosophy. As Dr Radhakrishnan says, others only taught philosophy, while Ranade *lived* it.

I thank the Academy for having given me this pious opportunity of releasing this book which every one of us ought to read."

Mr. Sangoram said :

" I am very happy to have among us Mr. P. R. Dubhashi to release the book. Mr. Dubhashi, besides being an able administrator, has a deeply spiritual bent of mind and he has devoutly studied Gurudeva's Life and Teachings."

Mr. M. S. Metrani offered a vote of thanks. He said:

"We are fortunate to have for this function among us Mr. Sangoram to preside, and Mr. Dubhashi as the Chief Guest. I cannot express my sense of obligation to Mr. Sangoram who was responsible in introducing me first to Gurudeva Ranade and then in being blessed by him. Mr. Dubhashi is a man of incomparable ability. He is one of the rare best and noblest administrators I have ever seen. We can see from his speech what a deep and devout student of Gurudeva's Life and Teachings he is. I am very happy that we could have such a rare man for releasing Mr. Tulpule's book on Gurudeva Ranade. I thank him heartily for having accepted our invitation and I pray that Gurudeva may bestow upon him every success and make him greater and greater."

* * *

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